2; Damm et al. --172 [2] (1909) 1938 Woleaians
116, 484, 437, 178 Faraulep

In olden days the natives of Faraulep visited the following islands to do business: Unaṅâi, (Oleai), Auripi̊k, Ifalůk, ɬoro̊l (Sorol), Uejêi (Fais), Magemůx (Mogemog), Yap, Nŏlu (Ngulu), Palau, Songosor, Pur, Merir, Lāmutsêx (Lamutrik), Setôuan (Satowal), Sŏux (Hok), Unůon, (Onon), Piseras, Tsůk (Truk), Magur, Moiraila (Murillo), Ratak, Magi̊l (Mokil), Ebon, Nutâu, Gătsâue (Kusai). They also had a lively commerce with the Marianas (Guam, Saipan). Then other islands were visited long ago, but the present generation can not identify them: Uaxŭ, Solnis, Bahâu, Ânelulu (Honolulu??). These long trips have been given up, on account of the death of the old sea captains, and the lack of interest of the young men; and today there are just a few islands in the immediate vicinity with which the natives deal.

Hambruch only heard about one boat, that drifted; it was an empty one, which came from Pur about five years before (about 1904). People were certainly blown off their course, although Hambruch did not hear of any instances of this. Kadu, Chamisso's authority, told about a Faraulip chief, who wanted to sail to Guam, but who was blown to Mogemog; he went home from there.

2: Damm et al, --179 (1909) 1938 Woleaians
116, 505, 484 Faraulep

The five men on the crew were provided with two hundred coconuts and fifty coconut bottles of water; if they miss their goal, they must use fish, rain water, and if necessary, salt water. The cooking is done in a small sand box (fenán).

3: Thilenius and Hellwig--260 (1909-10) 1927 Woleaians
116, 131, 137, 484 Elato

Elato is the largest of the four islands which rest upon the reef that extends itself in a north-southern direction. Elato, situated to the north, is densely covered with forests; breadfruit trees and coconut palms predominate.... The natives [AN: who had come in canoes with trading intentions] did not look very trustworthy. They were importunate and begged constantly for tobacco... Trading attempts were made, but the prices were too high and consequently only a few objects could be bought.... On certain stretches the breadfruit trees reminded us of a German forest. On other places attention was drawn to thickets of Hibiscus which supply the textile fibers for mats and waistcloths.

3: Thilenius and Hellwig--263 (1909-10) 1927 Woleaians
116, 484, 177 Elato

Prior to the typhoon the islanders had been in close contact with Wólea, Aúrepik, Poloot (Poloat), Sátuwal, and the near island of Lámutruk; with Truk, however, they stood only in loose contact.

4: Krämer--82 (1909) 1937 Woleaians
116, 484, 651 Lamotrek

Hambruch learned the following on Elato: Yongelăp (the oldest and highest god) stays on Yap, and tribute payments must be sent to him there. The Lamotrek islanders and natives of Sĕtowal do not take their goods directly to Yap but only as far as Oleai; from the latter island they are taken west and are landed in Gatspar. Natives of Ifaluk, Fáraulip and Aurepik undertake this voyage and everybody meets on Oleai. The voyage is by way of Sorol, Uĕju and Mogemog.

4: Krämer--82-83 (1909) 1937 Woleaians
116, 438, 484 Lamotrek

From early times on, the Lamotrek islanders have undertaken voyages to Guam with the purpose of trading ropes, fibers, mats, shells, etc. The goods which they wanted to trade they took to Poloat and exchanged them for turmeric (rang) and red shells (faibar) although this fact did not keep the natives of Poloat from undertaking their own voyage to Guam. But, as it were, they asked for permission to sail their ships from Lamotrek, which ruled over the sea as far as Poloat and Ifaluk.... With reference to Yap the following ought to be added: they sent their trade goods to Oleai, to Vótagai, for they feared the Yap islanders, thinking that they had at their disposal more effective mádjemadj magic for typhoons and illness. [83] The things of Lamotrek belong to the chiefs Ruébong and Inefel; Ruébong is the head and Inefel is his assistant.

When the trader Lewis came to Gogilrau* and reproached him for spoiling the children on the island he answered: it is not us, but their own gods who spoil them, because they have broken the old taboos; Aluelap gave them women for natural use, but they abused them.

* Another name for Agupelior on Oleai?

4: Krämer--123 (1909) 1937 Woleaians
116, 502, 484 Lamotrek

Chamisso learned the following from Kadu, after he had talked of some unsuccessful voyages...(see Kotzebue, Entdeckungsreise, III, page 94:) "Every year more Carolinians sail to Guajan. Their flotilla of boats from Ulea and the surrounding groups, from Lamureck and Setoan, is assembled in Lamureck. From here the voyage starts in the month of April. From Lamureck to Fayo, the deserted island on which one stops over for a few days, the voyage is expected to take two days and from Fayo to Gajan three more days. The return voyage is again by way of Fayo and Lamureck. It falls in the month of May and at the latest in June, before the west monsoon that may be dangerous sets in."

Below he continued: "It was in this year (1807) or the following that a canoe of the eastern island of Tuch (Truk) drifted to Guajan. The canoe carried a crew of 15 and the name of the pilot was Kulingan. The strangers were received hospitably, but a procession which happened to be held during the days of their stay and which was accompanied by salvoes of artillery weapons caused fear and terror among them. They hid in the forest and that very same night, though without all necessary provisions, returned to the ocean. --It was their good fortune that as they fled from the island they happened to meet the arriving flotilla from Lamureck which provided them with food and gave them instructions about the voyage home. In the year 1814, the flotilla counted 18 boats. On Guajan the Carolinians exchanged iron, glass beads, and textiles, for canoes, shells and rarities; trepang transactions may develop into an important branch of their trade."

4: Krämer--184-185 (1909) 1937 Woleaians
116, 484, 438 Woleai

The Oleai islanders undertake commercial voyages that take them as far as Truk, where they trade "reng" the powdered root of the curcuma, the gold of Oleai, for [185] woven mats, ornaments, and canoes.

4: Krämer--250 (1909) 1937 Woleaians
116, 484, 502 Woleai

The boats of the Oleai islanders generally sailed only to Feis [VMM: for trading], but occasionally they went to Mokemok (Ululsi) and Yap. They remained on Feis for a month or two and finally sailed back when a good wind came up.

5: Kittlitz--149
116, 484, 177

(1827-8) 1858

Woleaians
Elato

Several inhabitants of Namurrek, the farthest east of the three neighboring groups, took advantage of our ship to sail with us to the most western one, Elato; a tamol happened to be there with his sailing canoe so he took them to shore.

6: Senfft--55
116, 484

(no date) 1905

Woleaians
Woleai
Lamotrek

They have regular expeditions to the west as far as Yap, to the north as far as Saipan, and, in former times, they sailed east as far as Truk.

28: Spiro--11-13 [WPM: Manuscript 116, 484, 574 omits p. 12] (1947-48) 1949 Woleaians Ifalik

"The natives are excellent seamen, so that inter-island travel is frequent. These voyages, though undertaken primarily for recreation pure and simple, serve important social and economic functions. All these islands are small, geographically and demographically, and the opportunity to travel, to see different landscapes and different faces, is eminently desired. [13] At the same time, most people have friends and/or relatives on other islands, and they are most desirous of visiting with them. Furthermore, visiting travelors bring back reports of their travels to their fellows, informing them of all major as well as minor events--deaths, marriages, petty gossip, etc."

35: Choris (Iles Mariannes) --3 (1817) 1822 Woleaians
116, 484, 159 Woleai

Since Kadou had travelled considerably in the Carolines and the Pelew Islands, he was never surprised at the birds or animals that he saw, either here or in the Aleutians. He was enchanted at seeing so many large vessels gathered together. His resolution to accompany us on our voyage remained unbroken. The crew began to teach him to read, but he made only very slow progress. Although he learned quite readily to recognize the letters of the Russian alphabet, he seemed not to understand what these characters stood for. However, one day at dinner, hearing the word "water" mentioned in Russian, he cried out joyously, "ah! ah! v, o, d, a, voda ("water" in Russian)"; we hoped then that he had really profited from the lessons which he had received, but he refused to take more of them and appeared determined to know not what our books could be.

39: Berg--48
116, 437, 484

(1902) 1903

Woleaians
Woleai

From Polvot the 'Diana' reports that more than 20 canoes from the Western Carolines have arrived there with about 200 people. The purpose of the long trip is chiefly the exchange of Taik, the turmeric prepared in Truk. This time the people came not only from Woleai and the nearer islands, but allegedly even from Feys, not far from Jap.

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

qualms. He asked Tom if he could not arrange a crew to take his wa terach, sea-going canoe, and go along. Tom said he could, but that he would have to get permission from the chiefs.

When the decision was made to sail that Monday morning, Ted had high hopes that he could go along. He made it seem very simple. I didn't know whether to volunteer to go along or not; I don't know whether he would have taken me anyway, but I was scared at the prospect of having to make some decision. But the decision was taken away from us.

We heard Maroligar blowing on his conch shell down by the beach, to call the chiefs together. Shortly after, the three navigators from Satawal came to pay us a farewell call, along with Fagolier, Maroligar and Tom. Tom announced to Ted the chiefly decision:

"Those chief 'e say 'no'. Suppose too much wind. Suppose typhoon 'e come. That canoe 'e go roll, roll, roll. Bimeby fall down in salt water. You *die*.

"Suppose you want go 'nother island, 'e got steamer. 'E got that Navy boat. You take 'im."

I felt a great sense of relief. Ted took it nobly, though surely his last chance for this great anthropological scoop was going with those canoes. He couldn't question the chiefly decision: but he could at least use the incident to show that chiefly government on Ifaluk was operating, and that the chiefs felt secure enough to deny a request backed by the enormous prestige of an anthropologist representing the occupying American power.

Ted decided he would at least get as thorough a description of the embarkation as he could. He put a case of corned beef in the rowboat and we set out for Falalap, Bakal and a friend at the oars and Don and me armed to the teeth with cameras. We got there just in time to see the last of the three big canoes rolled down into the water, and to follow the provisioning and stowing of the baggage—mostly big wooden chests that looked as though they might be of Japanese manufacture. Finally the passengers started to embark. The few women and children among these crawled into little thatched huts built out over the water on each canoe, on the opposite side from the outriggers. It certainly looked like cramped quarters.